

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

ANN PEARSON, Publishing Agent.

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THE ANTI-SLAVERY BUGLE,

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to

MARIUS R. ROBINSON, Editor. All others to ANN PEARSON, Publishing Agent.

J. HUDSON, Printer.

ANTI-SLAVERY BUGLE.

For the Bugle.

LINES.

ADDRESSED TO A CERTAIN CLASS OF PATRIOTS.

Of your vain, wild, discontented crew,
My soul is sick, O thoughtless crowd!

No longer vex the wearied skies
With shouts of triumph long and loud.

For long have ye made this your toast
"Our Fathers were the dauntless few,
Who fearless of a banded host,
Defied old Englands robber crew."

Though their life blood like water ran,
Think not the mighty work is done—
Up every woman's every man!
Another battle must be won.

O wherefore think to warn ye still
By those once bright (now fading fires
That beam on every classic hill)
Kindled by your departed sires.)

Lo! while ye watch beside those graves
Where sleep in death that honored land
Oppression's dark and turbid waves
Come sweeping our devoted land!

And while for heroes passed away
Ye shout your heartless praises vain
For the brave heroes of old
Ye build the dungeon, forge the chain!

Weak children of heroic sires
Awake to freedom's rallying cry!
Kindle again those warning fires
And gain another victory.

But not with bayonets be it won
Let your mild emblem be the dove,
Then shall the war in blood begin,
Be closed in peace, and trust, and love.

Monroe, July 4th 1853. C. L. M.

FRIENDS IN MICHIGAN.

YPSILANTI, Mich., 8th mo., 1853.

FRIEND MARIES: Although personally a stranger to thee, yet being somewhat acquainted with the little trumpet of which thou hast charge, I take the freedom to send a few lines for thy disposal.—Thou hast already published to thy readers an account of the doors of the Friends' Meeting House at Adrian, being barred against me last winter, by direction of some of the leaders, when I wished to meet with them and discuss the subject of slavery; although there was not the first dissenting voice raised against it in the meeting where the request was made. And they have since barred their hearts against me in an organized capacity, on the anti-slavery question.

A few weeks since I attended our quarterly meeting held in the same house. On the second day of the meeting, in the discharge of what I felt and humbly trust was my duty, I spoke, I suppose twenty or thirty minutes, mostly on the high professions of the popular Christian churches of the land, and showed their awful apostasy from what they professed, even to the buying and selling and making merchandise of the image of God, in the presence of his children, in harboring away their own church members, and often their own children, for money, and with that money buying Bibles to send to the heathen abroad; &c. I then came to our own society, with its high professions, even higher than the others; and when I put the query, How do we stand, when contrasting our practice with our profession? there seemed to be some uneasiness among those who are stationed as watchmen for the organization; and when I began to bring the acts of the yearly meeting into account, the uneasiness was not any the less manifest. But when I referred to a document issued by our yearly meeting of last year, purporting to be an *advisory* address to the professors of Christianity in the United States, in which it is said, "It is true that slavery is confined to a section of the country, and is not under the control of the national government," there was a disposition manifest among those occupying the high seats, that showed they would much rather I should take my seat. Nor is this to be wondered at; for who is there among us that likes to have faults exposed; and it was surely trying for me to have to do it, feeling as I did so incompetent for the task, and reluctant to wound the feelings of my friends, many of whom in that meeting were very near and dear to me.

But duty requires that I should be plain, so as to be understood. So when I began to contrast this language of our leaders with the actual state of things, showing that there was not a foot of ground over which the flag of the nation waved, that was not dedicated to the slave system, and that this accursed system is guarded and protected by the national power, and therefore it could not be true, that the national government had no control over it; David Steer, (the friend who so strongly opposed my former meeting,) in an apparently very friendly way, informed me that this was not an anti-slavery meeting, and they did not want an abolition lecture there. I told him I would be through in a few minutes. But he persisted, contrary to our written rule, to interrupt me by telling me to take my seat. At this point other members joined him in opposing me, and interrupting the order of the meeting, which till now had been quite attentive and solemn.

This interruption was all done in the face of our written discipline; but it was an elder that spoke, and he must be obeyed, let discipline go as it may. Well, there I was, and according to law and gospel had a right to proceed; but I saw it would lead to more outbreaks of disorder from the high seats, and I closed by saying that I would leave the mat-

ter (for the present of course,) with the consciences and the God of them that heard me. Toward the close of the meeting, I was impressed to repeat the language of the prophet Isaiah, as applicable to our society at the present time: "The leaders of my people cause them to err, and those that are led of them are destroyed." It happened that I staid over night with one of our recommended ministers, who told me I should not have spoken one word more, after D. Steer told me to desist, and that the last time in particular, when using the language of the prophet, I was entirely out of order, throwing out a hard sentence on the heads of society—that I must remain dumb before the elders—they were the heads of society; (and of course I must be somewhere near the tail)—they were possessed of the true spirit of judging, but I was in possession of the spirit of the devil. I tried to slip in a word or two, but he forbade and told me again I must remain dumb, that it was my place to listen when an elder spoke, and obey without beginning to reason, that he was not going to reason with me; that I must not, emphasising the words strongly, read anti-slavery books and papers; and much more of like character. I sat and heard him through, and the moment he was done he left the room, but soon returned to perform his family devotions by reading a chapter from the testament. It may well be supposed that I was perfectly disgusted with his hypocrisy and ignorance.

It appears to be the intention of the organization that the elders shall rule; and do rule, and the people love to have it so. If they in an official manner say, yes, the members must say Amen, whether the saying recommends itself to the conscience as truth or not. The heads in a yearly meeting capacity say, "It is true that slavery is confined to a section of our country, and is not under the control of the national government," which is nothing short of lying hypocrisy or downright ignorance, when the leaders know that the whole country is hunting ground for the slave system, and that the national government pays for the chase. They know that the arms of the nation, yes that the very bones and muscles of its citizens, are all pledged to the South, to enable them to keep their slaves in their chains, and to carry on their inhuman traffic in human flesh, separating husbands from wives, parents from children, and even the tender babe from the arms of its distracted mother. They know that the national government allows, yes more, authorizes the slave system to poll three votes for every five slaves. Thus the national government is, and ever has been offering a premium on slavery. And yet in view of all these connections of the national government with slavery, together with more than sixty years of pro-slavery legislation, a yearly meeting of orthodox Friends, held in New York in 1852, can boldly assert, that the national government has no control over the system of slavery. And when a member in unity with that society, dissents from this falsehood, and feels called upon by a higher power to expose it in a public meeting, he is ordered to take his seat, with the taunting assertion that it was not an anti-slavery meeting, and they did not want to hear an abolition lecture. I had supposed that if a society was anti-slavery enough to issue a document purporting to be anti-slavery, it ought to be willing to have it commented upon by its members in collective capacity. But it seems I was mistaken, for the elders say it is my place to be dumb—Whether I obey the behest, time will disclose.

Thine for pure religion and true humanity,

SAMUEL D. MOORE.

RELIGION VERSUS HUMANITY.

DEAR MARIUS: Though not much in the habit of writing for newspapers, I thought it not amiss to report a few facts which have presented themselves to me in a recent visit to western Indiana. Facts touching the important issue that is searching the foundations of governments and institutions in America. I mean the issue between religion and humanity—the church and the reformers.

No one who has freely examined the position of the American church, will charge us with exaggeration, when we state that it, with a few exceptions, has labored hard to prove that war, slavery, the gallows, and other monsters of iniquity, are Christian institutions.

The church demands entire supervision over the souls of men, holding that it embraces the entire means to save us from sin, and fit us for heaven.—The clergy deny us Sabbath evening even, to investigate the institutions of war, slavery, intemperance and other wrongs. But how stand the facts in Indiana.

In eastern Ind., there is less religion and more humanity. Take the counties of Jay, Grant, Randolph, Henry, Wayne, Union and Hamilton, and they embrace nearly all of the reform sentiment of the state. And in those counties there is much liberality of sentiment on religious subjects.

Here the Sabbath can be used for man, without Priestly indignation. Here it is not infidelity to preach peace on earth and good will to man. Here a strong vote was given against the 13th Art., * Randolph Co. rejecting it. Here sympathy is for the fugitive, and has been so avowed publicly.

But how different is the western part of the state. There nearly every adult belongs to some orthodox church. And there almost every one is in sympathy with the cruel institutions of the state and nation. In this region they voted almost to a man for the 13th Art. There they would turn out en masse to enforce the Fugitive Law. And in this pure evangelical region, but few houses can be obtained, in which to plead for the slave.

I am here in Green castle, a town full of School Houses and Churches. (There are five Churches in the place.) Here is Asberry University, a well endowed institution, under the charge of the M. E. Church. Here I found a book entitled "Review of Uncle Tom." A work of 218 pages, written by a prominent member of the Methodist Church in Green castle. The book of itself, is not worthy of notice. But when viewed as an essential part of the religion of Indiana, together with the fact that it flowed spontaneously from the mint of western

* The clause in our Constitution that is aimed to drive the colored man from the State.

Extract.—We are now prepared to notice more definitely the struggle which must come between a mere Orthodox Christianity and a Practical Christianity. Many who are denominated as Infidel, have got hold of the latter, and the so-called "Orthodox

Methodism"—was written by a popular Methodist, a member in good standing in one of the Asberry churches—that it has been highly extolled by the Whig, Democratic, and Temperance journals of Green castle, and commended at by the religious paper, and that it is eagerly read and highly esteemed by the professors in this region. When these facts go out with the book, it renders it worthy of notice. Were it an unnoticed book, simply the product of one reckless and corrupt individual, it might be thrown aside with Bennett's Herald, and kindred trash. But when adopted by that class who claim to be our spiritual leaders, it is proper that the book should be exposed. I did all I could to ascertain the estimation of the book among religious persons, and did not succeed in finding one who did not like it. It would be stating a fact, plain to every one who has any knowledge of western Ind., to say that the book is not in the least opposed to its religion. Never have I found any place as thoroughly evangelized as western Ind.—a place so completely under the control, I mean of orthodox religion as preached by the ministry and believed by the laymen, in this country. And I never have found any place where there was less sympathy for the degraded and suffering ones of this nation. From what has been written, it will be necessary to give a glance at the character of the book alluded to. That is hard to do in one communication, especially one that has already grown so lengthy as this has.

The author rests his "review of Uncle Tom," mainly on personal abuse of Mrs. Stowe; taking but little notice of the facts, save to deny them in general terms. He indulges mainly in venting his bitter hate on abolitionists; aiming some of it at the north in general, and especially at New England. He views the south as the paradise of this earth, and her institutions as God ordained and Bible sanctioned. Calls all infidels, who do not bow down to legislative enactments. And quotes lots of scripture to prove that slavery is a Christian institution. Touching obedience to law, he quotes Peter, as follows: "Submit yourselves to every ordinance of man, for the Lord's sake; whether to the King as supreme; or unto governors, as unto them that be sent by him for the punishment of evil doers." He then adds: How dare abolitionists, professing Christianity, fly in the face of the law in the plenary inspiration of the Bible cannot be a *negative* test, or an evidence that a man is not a Christian, for a creed is no test of character one way or the other.

"Is a belief in the plenary inspiration of the Bible an adequate test of Christian character?—Neither the Bible itself, nor the experience of the professed church, will allow this test as adequate. A *perfect creed* is an inadequate test of Christian character, for a man may have *perfect knowledge* and *no practice* according to his knowledge. "He may know his Lord's will and do it not." A creed is not a correct criterion of Christian character.—Hence, a belief in the Bible cannot be such a criterion, and if this is true, follows that a disbelieved in the plenary inspiration of the Bible cannot be a *negative* test, or an evidence that a man is not a Christian, for a creed is no test of character one way or the other.

"I am aware that the *position* which I have given, that a belief in the Bible is not an adequate test of Christian character is somewhat startling in the eyes of the professed church, and the conclusion will at once be drawn by many *honest minds*, that I am fast tending towards Infidelity, and will soon be there. But the position is too obvious for me to be frightened by such suppositions. The falsely called "Orthodoxy" of the church may force many to such a position, contrary to their religious instructions, but when practical and not theoretical Christianity is before the mind, all will judge by a different standard. Now, what is that standard?

"Will it be a love of Christ as he is revealed to us in the New Testament in his different relations? This will be only another expression of our love to God, or in other words, it is love to God, brought down to our sensual finite comprehension. It is love to God made flesh, and dwelling among us a perfect man. In the revelation of Christ was then so much of the Deity revealed, as we, in our sensual state, can comprehend in the form of man, or a man having the nature of God. We should be able to give an intelligent reason why we love Christ, which is this, because we love a perfect human character, or a character endowed with divinity. Such was Christ, and in this sense only do we love God, for I have shown it is impossible to love an Infinite Spirit independent of the human, for in so doing we would rise above the nature with which God has endowed us, which is absurd. While we are men, we must love as men, and not as Gods. We can no more love infinity than we can conceive of it, and it is self-evident that the latter is impossible, and also, that our love can act no farther than the intelligence. Therefore to love God as an infinite being is impossible; we must love him as a perfect man, or not at all. This is the intelligent reason why Christ was revealed to us, namely, because we can appreciate God in no other way. Theologians often speak of Christ as possessed of two natures, human and divine. This is true in a certain sense, namely, the divine nature was encased in a human tenement. But the whole of the Deity was not revealed through Christ to man, for this could not be done through a human, finite and sensual body. The infinite cannot be revealed through the finite.—This is a first truth of reason and cannot be denied.

"We can love the human in Christ in the sense of personality, but we cannot love the divine in the same sense. We can love so much of the divine, as is revealed in the human, but this is not loving God abstractly, or as an independent person, all spirituality. Loving Christ is nothing more than most rationally loving man. In this sense is Christ the Son of God. He is the mediator or medium thro' which God may reveal his character to man. Christ and God are equal in the sense of human comprehension, that is, the human mind can comprehend both the divine and the human nature of Christ.

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"Did Paul say to Onesimus, you are now a Christian; your master Philemon is a Christian. And one Christian has no right under any circumstances to hold another Christian in bondage?" And answers, "No!! THANK GOD, Paul promulgated such doctrine!" Adding, that Paul sent him back to Philemon, as a slave, telling him that whatever service he did to Philemon, as a slave, he did for God.

I will quote no farther. You have a sample of the manner in which the author treats the subject.

It is a book of falsehood and immorality. What it says as facts are false as those of Elwood Fisher. His Bible arguments you are all familiar with.—His venomous attack on Mrs. Stowe and abolitionists in general, would not pay for the printing.

And his attempt to prove that slavery is a Christian institution, and that they infidels who oppose it, is but another fact showing that the religion of America is no benefit to man—that it does not demand of us pure and honest lives. Hence it must be superseded by tangible movements, which will teach truth, wisdom and purity.

Readers of the Bugle, which is the best, infidel humanity or Christian slavery?

J. P. DAVIS.
GREENCASTLE, Ind., Aug. 4, 1853.

CAN WE DENY CHRIST WHILE SINCERELY TRYING TO FREE THE SLAVES?

MR. ROBINSON.

Dear Sir: Having noticed with peculiar interest the fast approaching struggle between *Practical Christianity* and a mere *Orthodox Christianity*, such as the Editor of the "Ch. Press" has given in his late editorial, headed, "Shall we deny Christ in order to free the Slave?" I concluded to give you a short extract from an extensive work I am now writing on the "development of the True Spirit and Church of God," independent of Law applied by human instrumentality." The extract will relate particularly to the question above, the application of which to the above article, I leave the reader to make. The extract was written before I saw the said article, and therefore is not written in the way of an answer to it. But it may apply to all other articles in orthodox periodicals, involving the same idea. My method of writing the above work is by question and answer, and I will insert it in this way, giving the extract from the answer to the question, "What is the standard of judgment in regard to Christian character in the True Spiritual Church of God?" If this extract will in any way subserve the interest of truth at this peculiar crisis in the church, you are welcome to it.

Yours truly,

E. HALE.

Extract.—We are now prepared to notice more

definitely the struggle which must come between a

mere Orthodox Christianity and a Practical Chris-

tianity. Many who are denominated as Infidel, have

got hold of the latter, and the so-called "Orthodox

Methodism"—was written by a popular Methodist,

a member in good standing in one of the Asberry

churches—that it has been highly extolled by the

Whig, Democratic, and Temperance journals of

Green castle, and commended at by the religious

paper, and that it is eagerly read and highly esteemed by the professors in this region.

When these facts go out with the book, it renders it

worthy of notice. Were it an unnoticed book, sim-

ilar to the book of Bennett's Herald, it would not

deserve a moment's notice. But it is extolled by

the Whig, Democratic, and Temperance journals of

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It is a severe charge and should be well sustained be-

THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle.

Salem, Ohio, August 27, 1853.

We omit several articles we had prepared for this week, to make room for the facts of the Cincinnati slave case, with a part of Judge M'Lean's Decision.

OPERATIONS IN THE WEST.

The American Anti-Slavery society in connection with the Western Anti-Slavery society are now ready to commence a system of vigorous operations in the west. Some eight or ten of the most able and effective agents in the country will immediately enter this field.

Mr. Pillsbury and Mr. and Mrs. Griffing will start immediately after the anniversary for Indiana, holding meetings by the way. Mr. and Mrs. Foster are here on their way to Michigan—and others will join them in their labors in that state. Perhaps some prominent places in Wisconsin and Northern Illinois will also be visited. In the mean time Ohio and Western Pennsylvania will in no wise be neglected.

We shall be able to add further particulars next week. The anniversary meeting which commences its sessions to-day, will take measures to carry forward these magnificent operations. Let every man and woman who would see our country re-scanned and free, come forward to aid it with their liberal contributions, and their active co-operation in every possible manner. Never was there a more favorable time for successful effort, and our labor and energy should exceed all former example.

GREEN-PLAIN.

The members and Friends of Green-Plain and vicinity will be rejoiced to learn that Charles and Josephine Griffing and Parker Pillsbury, contemplate taking them on their route to Indiana. They are to spend a few weeks in the counties of Jay, Wayne, Randolph, and such other places as the Indiana friends may advise. We are quite sure there will be no need of our bespeaking for them a cheerful welcome and cordial co-operation, on the part of all who revere the truth, and love the cause of the slave. Their time will be somewhat limited, but we can assure those where they may visit that every day and hour will be well improved; and we hope those who are best acquainted with the wants of that region, will aid them by their counsel and co-operation; to the fullest extent of their ability.

ELLINGTON'S "SAM."

The veritable "Sam," which Ellington, the claimant of John Freeman, has described as his runaway Slave has been discovered in Canada. Freeman's indefatigable counsel, not content with proving that Freeman is a free man and never was the slave of Ellington, have undertaken to inform said Ellington where his slave is. Mr. Coburn, of course for Freeman, in company with two of the former neighbors of Ellington, from Orange county, Kentucky, visited "Sam," a few days ago, at his residence near Malden, Canada. The two Kentuckians, who, by the way, are slaveholders, and among the most respectable citizens of that State, fully recognized "Sam," and on examination found the scars described by Ellington. "Sam," himself, says he was E.'s slave, and ran away from him about 16 years ago.

These gentlemen visited Freeman last Monday, and in their depositions taken on Tuesday, they say, as we are reliably informed, that said Freeman is not "Sam," and does not much resemble him, and that they have no doubt that the Canada "Sam" is the one that Ellington lost.—Indiana Free Democrat.

The aforesaid "Sam"—under the name of WILIAM MC CONNELL, was for a number of years after his escape, a resident of this place, and is well known to many of our citizens. His own story, told here years ago, corresponding remarkably with Ellington's description of his slave, as do also many of the personal marks known to a number of our citizens. Mc Connell, on the passage of the fugitive law of 1850, deemed his residence here unsafe, and removed to Canada, where he now resides.

The evidence is now most positive and conclusive that Ellington never owned Freeman, that his claim to him is impossible and absurd. Ellington knew this when he made the claim. He knew it well when he was suborning witnesses to swear that Freeman was his slave. He knows it now that he persists in his efforts to carry him off into hopeless slavery.

The commissioner, the marshall, and the whole community know it, and yet the probability is strong, that he will be awarded as a slave, to this murderous scoundrel. His counsel know of the truth in the matter, and plant themselves upon the particular villainy of the infernal law under which they claim this human soul. They plead that the defendant has no right to advance evidence of his freedom. That on their demand and proof, the man must be delivered up. It is in the bond. Hence they denounce to all evidence on the part of Freeman, and refuse to attend the examination of his witnesses. Is there no way to give this perfidious Shylock a resting place in the Indiana penitentiary? If not there is small use for that institution.

How long will the people of this country submit to the rule of such outrage, under the form of law. The hypocritical wretch who claims the advantage of this statute, is not worthy of cursing above other men. The congress which enacted it for the benefit of him and his like, the people who tolerate it, and the church which sanctifies it, are worthy of equal anathemas. Rebellion against such tyranny, is obedience to God, and loyalty to man.

Freeman's trial is set for Monday next. We shall probably be able to announce the result, next week.

THE WOMEN ARE COMING.

The women in Vernon, Jennings Co., Indiana, made a crash of the decanters of two groggeries at that place, on the 10th inst., and then quietly retired. The grogsellers afterwards employed some of their customers to stand sentry with loaded muskets. Says the Vernon Whig banner, while these worthies were upon duty, one of them who had probably taken too much, caught a fall, by which his musket was accidentally discharged. This unexpected report so alarmed the other heroes, that they raised the cry, "The women are coming: they have shot Jim!!"—and away they went, for dear life, without even snapping their muskets. The best thing they could have done. We commend their example to all grog sellers and their dependents.

"The women are coming." Grog sellers and topers, look out. They are coming to our State Fair, with a State Temperance Convention. Look out. They are coming at New York, with a Whole World's Temperance Convention. Scour up your firelocks and set your sentries, if you will, yet you have got to scamper, and that right speedily, for "The women are coming," with their friends, and the Maine Law. Away with you and your rum, or else surrender.

RHODE ISLAND.

NOTICES OF THE PRESS.

THE PHILADELPHIA DAILY REGISTER has been enlarged. Mr. Birney's energy and editorial ability are making headway, despite the affected contempt and neglect with which some of his old fogey cotemporaries in Philadelphia have attempted to treat him. A manly independence will meet its reward.

THE SPIRITUAL UNIVERSE is the name of a new Spiritual paper started in Cleveland, by A. V. Valentine. Published weekly, at One Dollar a year, in advance.

THE HERALD OF FREEDOM.—J. Wesley Chaffin has, in consequence of ill health, retired from the editorship of this paper. Mr. C. has conducted the Herald for two years past, and in our judgment, has made it one of the best Free Soil papers in Ohio. He has been fearless, free and honorable in his discussions, and laborious in his vocation. He is a minister in the Wesleyan church—a progressive man—an earnest lover of truth. We part his company with deep regret, especially for such cause. Mr. C. is one of the candidates on the Free Democratic ticket. His successors in the paper are James Gibson and B. Dunn.

KICKERBOCKER FOR AUGUST.—The Editor's Table for this No. is a rich one. Our readers may judge of its quality by some extracts we gave last week.

REPUBLICAN STANDARD.—Such is the name of a new Free Democratic paper published at West Unity, Williams county, Ohio. W. A. Hunter, Editor, C. D. Hunter, Publisher. Mr. Hunter was formerly editor of an old line Democratic paper at West Unity.

Some one has said "it takes all kinds of people to make a world." It requires almost the same description of persons to make a successful party against Slavery. The simple question to propose as a condition of membership to the Free Democratic party should be, are you opposed to Slavery? If the answer be in the affirmative, then all are agreed to go in together, common foes against a common enemy.

But if the test as to what a man thinks or believes be introduced and he be obliged to square his views with certain creeds in order to have credentials of membership, then there will have been begun a sure source of endless difficulties and disagreements. A man whose life is engaged in ameliorating the sufferings of his fellow man, gives a much clearer and higher exposition of sound religion and faith in God, than he who is forever judging and condemning men as to their intellectual speculations or theories of faith.

It is not in the province of any party to determine what the religious belief of any man shall be, and we fear the day is past in all of New England to entertain the idea. We are quite sure there will be no need of our bespeaking for them a cheerful welcome and cordial co-operation, on the part of all who revere the truth, and love the cause of the slave. Their time will be somewhat limited, but we can assure those where they may visit that every day and hour will be well improved; and we hope those who are best acquainted with the wants of that region, will aid them by their counsel and co-operation; to the fullest extent of their ability.

HOW THE UNION WAS SAVED.

We published a few weeks since, a part of a fourth of July speech, of Mr. Richard Yeaton, of this paper has made its appearance, and its issues are henceforth to be regular. It is a handsome sheet, of the size of the Bugle. The object of the paper is "to furnish news—to favor literature—to aid the development, educational, mechanical, and social of Colored Americans—to defend the rights of humanity." Wm. H. Day, Cleveland, Publisher and Editor. Samuel R. Ward and J. W. C. Pennington, Corresponding Editors. These are all able men, good writers, and will give effective aid to the efforts now making by the colored Americans for their own elevation.

McGraw's MAGAZINE for September has been received.

THE MUSICAL WORLD & TIMES commences a new volume next month. RICHARD STORES WILLIS, Editor, FANNY FERN, a regular contributor, Dyer & Willis, Publishers.

TEMPERANCE.

Dr. Jewett was to have commenced his labors in this state on the 15th inst. Rev. Freeman Yates is laboring in Morgan and Muskingum Counties.

Rev. B. Hale, F. W. Kellogg, Neal Dow, T. A. Platts, and G. T. Forbes, with other talented and experienced lecturers, are just now commencing vigorous labors in various parts of the state. The work is going forward with energy. The battle is to be fought for the Maine Law this fall.

Nicholas Longworth of Cincinnati, a distinguished grape cultivator, is out in favor of having native wine excepted from the condemnation of the contemplated prohibitory law.

Gen. Houston has been making temperance speeches in Texas, lately.

On the 6th inst., a County Temperance Convention was held at Canton, Stark Co. The Repository says, "it was the largest and most respectable we have witnessed for many years." They deferred a nomination until after the democratic shall have brought out their candidates. If they fail to give them reliable temperance men, the temperance people will then nominate for themselves. The Whigs and Free Soilers will probably not nominate at all.

Florida has not escaped the temperance agitation.

The General Synod of the Lutheran Church Composed of delegates from all the States in the Union, at its recent session passed resolutions in favor of the Maine Law.

HOW IT WORKS.—The New York Times says of the workings of the law in Vermont:

"The Maine law works admirably, and those who were originally opposed to it, now say it is the best law ever made. There has been no one in jail for two months for any criminal act, though a few have been taken up for being intoxicated."

CONVICTED.—The Pittsburgh Gazette, the leading Whig paper in Western Pennsylvania, says:

"That no candidate for the Legislature on the Whig ticket, who is not known and trusted as an active friend of the Prohibitionary Law, will be elected." Mark that.

"It is no use disinguisng the truth on this question. The party must yield to this great demand of the public, or be broken."

THE TEST OF SPHERE.

T. W. Higginson, a brave reformer and a capital writer, settles the question of Women's sphere very satisfactorily as follows:

"The test of sphere is success. If Miss Miller can walk the quarter deck; if Madame Grange can argue cases in Court; if Mrs. W.—can manage the complex business transactions of a great Plantation; if Maria Mitchell can discover comets, and Harriet Hosmer carve statues; if Appollonia Jagiello can fight in European revolution; and Mrs. Putnam vindicate another (besides having the gift of tongues); if Harriet Hunt can really cure diseases, and Lucretia Mott and Antoinette Brown can preach good sermons, and Mrs. Swisshelm and Mrs. Norton succeed in newspapers, then all these are points gained for her, and the case is set aside as an exceptional case, until it is shown that it is not, on the other hand, a test case; each person being a possible specimen of a large class who would with a little less discouragement, have done the same things."

OHIO AND ATLANTIC RAIL ROAD.—Such is the style of a proposed new road, which we think cannot fail to be a valuable one. It proposes to start from the Ohio opposite Mayfield, which is the terminus of some important southern roads, and running via Columbus—Massillon and Warren through the most direct practical route, to New York City. We understand surveyors are now on the route between Massillon and Warren. Some of our Stark county friends are wide awake about it.

COLUMBIANA CO. FAIR.—This fair is to be held on the 12, 13 and 14th of October. The dates we published some time since were erroneous.

THE FIRST CASE IN OHIO.

The fugitive slave law has at length been executed in Ohio! A wife has been made a widow, and her children fatherless, by its infernal operation.

The Kentucky slaveholder, Miller, called upon the United States government to catch his man. Prompt in response, her agents as good fellows, well met, pounced upon the poor victim in yelping concert, like blood-hounds as they are, from the Kentucky cut-throats who guarded him to Judge M'Lean, who assigned him over to their tender mercies. Here is the account of it, which we copy from the Columbian.

CINCINNATI, August 19th, 1853.

L. L. RICE, Esq.

Dear Sir:—The people of Cincinnati have had an opportunity presented them of witnessing the operation of the Fugitive Slave Law. A colored man residing in this State, near Piqua, for nearly four years, and having a wife still living there, was arrested on the information of an individual calling himself a man, named John Rossel, residing about three miles from Piqua, who, for the hundred dollars reward, wrote a letter to the claimant of the fugitive, Capt. Miller, of Washington county, Ky., that a man was living in his vicinity, who he supposed might be his property; giving a description of the man, named George McQuery.

Upon this, Capt. Miller, his son, and two other young men, his alleged neighbors, leave Kentucky, and proceed to the place indicated in the letter, arrived at which the Deputy Marshal, Capt. Miller's son, and one of the young men, go in search of the fugitive, whom they find at work, and, without any warrant, will or authority whatever, seize and strongly hauls the unfortunate man, places him in a buggy and drives off. During this transaction, the claimant, it appears, kept out of sight, fearing if he should be seen that the game might be started.

At Dayton the alleged fugitive was taken upon a writ of Habeas Corpus before one of the State Courts, the Judge of which decided that he had no authority to act in the case, and ordered the release of the prisoner; this, however, was not complied with.

The man was again taken by the Deputy Marshal, firmly handcuffed, and in that manner brought to this city by the evening train of cars from Dayton. On arriving here, an omnibus was expressly chartered for conveying the fugitive and his kidnappers gang to the "Gaunt House," (it being rumored that they were refused admittance at more respectable hotels.) Here the party rested for the night, but until arrangements were made with Commissioner Carpenter to have a hearing of the case before him at 7 o'clock the next morning.

Meantime, a number of Free Democrats had assembled for the purpose of giving the fugitive his freedom, if possible, or at least as fair a trial as the law might allow. Application was made at the dwellings of Judges Stallo, Woodruff, and Carter, for the purpose of obtaining a writ of Habeas Corpus, but it was ascertained that *all* these gentlemen had gone travelling, and expected to be absent from the city some time; so that not a single Judge having the power to grant the writ could be found.

At a late hour of the night a few colored men drove out to the residence of Chief Justice McLean, nearly four miles from the city, and obtained from him the desired writ, with an order to the Deputy Marshal to bring the fugitive before him for trial at 7 o'clock the next morning.

At half past seven o'clock the next day, the trembling man was taken from the Gaunt House down to Commissioner Carpenter's office—marched through the most public streets of the city in heavy irons, and strongly guarded by two U. S. Deputy Marshals, half a dozen Constables, and eight or ten muscular Kentuckians.

When arrived at the Commissioner's office, he ordered the irons to be removed, as it looked inconsistent to try a case where freedom was involved, whilst the prisoner remained strongly bound.—John Jolliffe, Esq., appeared as counsel for the fugitive; the claimant being confident of a favorable decision, thought it unnecessary to procure any. After some deliberation the Commissioner agreed to withhold any action in the matter, and left the case to go to Chief Justice McLean; and the fugitive was committed to jail at 11 o'clock, at which time he was again brought out for trial. On the Court being opened, the Chief Justice briefly stated how he had issued the writ of the application of a colored man, who, near the hour of midnight, called upon him for that purpose, he had also understood that Commissioner Carpenter had withheld action in the matter, so that he was now ready to hear the case in the usual manner.

The trial was held in the Criminal Court Room, capable of holding about 500 persons; the audience was large, increasing as the case progressed. Henry Ware, Esq., young lawyer, appeared on behalf of the claimant. James B. Birney, Esq. (Mr. Jolliffe's colleague,) asked for a postponement of the cause, that a fair trial might be able to prove that he has long been known and respected as a man of honor and integrity. This Court refused, and the claimant's first witness was called. This was Capt. Miller's son, who stated that the "boy's name was 'Wash,'" that he had known him as long as he could remember anything; that they had played together when boy knew his mother very well, who was also the slave of his father, &c., &c.

The two young men, neighbors of Capt. Miller, who were his identity, and their knowledge of his being Capt. Miller's slave; had seen him among the other slaves of Capt. Miller's; also knew his mother and brother, who were also the property of Miller.

The Deputy Marshals were next called; the substance of their evidence was that, through ignorance of the law, they had been compelled to give their testimony, by which they were compelled to prove that he has long been known and respected as a man of honor and integrity. This Court refused, and the claimant's first witness was called. This was Capt. Miller's son, who stated that the "boy's name was 'Wash,'" that he had known him as long as he could remember anything; that they had played together when boy knew his mother very well, who was also the slave of his father, &c., &c.

The trial was held in the Criminal Court Room, capable of holding about 500 persons; the audience was large, increasing as the case progressed. The court adjourned until 10 o'clock the following morning, which was accordingly done.

The Chief Justice suggested, as the hour was late and he was some distance from home, that the court adjourn until 10 o'clock the following morning, which was accordingly done.

The next day, at ten, the court room was crowded and great excitement betrayed by the colored part of the assembly, as to what would be the result of the trial. James B. Birney, Esq., after the court was called to order, presented a brief statement of the case as far as it had progressed, reviewed the testimony, which he pronounced as lacking the necessary proof that the man claimed to be the slave of Capt. Miller, was not shown to be the slave, but was generally so *conceived* in Capt. Miller's neighborhood. He also alluded to the fact, that although the claimant had been present in court during the whole trial, he had not been called to the witness stand to testify to his ownership of the fugitive, which the law allows him to do, and indirectly requires.

The defense being closed, Mr. Ware argued the case for a short time. "He was a slave abiding citizen;" he knew no higher law than the Constitution; "and by its provisions he intended to regulate his conduct."

At the conclusion of Mr. Ware's argument, the court, in a brief and explicit manner, reviewed the facts and testimony in the case, stated his belief in the entire constitutionality of the Fugitive Slave Law of 1850, and therefore, under its provisions, he intended to remand the fugitive into the custody of his master.

At the announcement of the decision, no demonstration was made, except a deeper silence and anxious features may be considered such. Mr. Jolliffe made an effort to have the matter taken to the supreme court, but the court decided it could not be done, as a decision given by a supreme judge chambers was final. He however stated his willingness to hear any argument upon the subject and the claimant entered into bonds of \$2000 to return the slave "Wash" into Ohio if another trial was granted.

The provision in the Constitution is pernicious, and it is positive as to the "giving up" of persons escaped from service or labor.

The Legislature of several states are probably in the process of passing a law obstructing

THE ANTI-SLAVERY BUGLE.

Communications.

FIRST OF AUGUST—A REPENTANT SLAVE-HOLDER.

SARNA, Harrison Co., Aug. 1, '53.

DEAR MARY: I never so fully realized the poetic idea of being launched on the *bills* of life, as within the few last days while we have been winding and whirling up and down (till we could hardly catch our breath) the hills of Harrison and Belmont counties; and if we are not sick, we are, at heart, ill-sick, so far as travelling is concerned.

But our early home in New England has well fitted us to enjoy the beautiful scenery of the creek, valley and ridge-roads over which we passed, and to imbibe with delight the clear and invigorating atmosphere of hill and dale—miniature breezes of our childhood, such as never greet us on the long levels of the Reserve. There is little of Romance here—no jagging rocks or jutting precipices—no darting brooks or foaming cataracts, such as New England boasts. But the round clustering hills, gracefully leaning up and against each other, with dark green foliage, or just shorn of grass or grain, seem like the orange and pine-apple, thrown in the most tempting, variegated form that genius could invent—so beautiful in contrast and hue.

"The cattle on a thousand hills" are here, and I have seen them in Indian file, marching carefully on their summit, at sun set, as if to the tune of "good night." I have wondered if these were the "high ways" that we read of—for they seem "quite on the verge of Heaven." And when a few days ago, we attempted to ascend one of them, to find the house of Joseph Cope, a friend well known to the Humanitary world, we found it impossible for our "beasts to go up thereon," and so we tied them in the valley below, and with much difficulty and pleasure, found a place every way worthy the name—"Sought Out"—a home "not forsaken."

We find in such families as these, a few of which were scattered up and down the country, evidences of the reform and progress that were contemplated in the early movement of Friends, and which have been secured to the few, by individual investigation, self-sacrifice, and undeviating fidelity to principle.

The men, a race of giants, physically and mentally, have learned that might was not right, and have faithfully adhered to the higher principle of love—admitting their women and children to equal rights—that has resulted in the equal happiness, usefulness and elevation of all—for as the duties and responsibilities growing out of rights possessed, strengthen the possessor; so the benefactor, if this be the term, is relieved from care and labor which he could not well perform, and from duties and responsibilities which did not belong to him. And as we look almost in vain for practical demonstrations of this principle, these seem the more forcible and worthy of notice.

Their women are physically and mentally stronger than the women around them, and their opinion is more valuable and more valued, than are the opinions of the mass of men. The children of such parents come to years of understanding earlier, from legitimate causes, and commence to bear their share of the burden of duties, and to feel alike the intelligent happiness consequent upon obedience to fixed laws. They are much direct in the government and management of the household, according to their ability, as the parents, all acting on the same principle of love—directed by an enlightened judgment, and aided by the counsel of each and all.—In such families you will find peace, kindness, intelligence, the principle of right,—or the harmony of Physical affection, Intellectual and Spiritual, as the result of such education and development.

We held meeting Saturday afternoon in Friends' meetinghouse, near Joseph Cope's, and two on Sunday, in the Methodist house, at Georgetown—This place, we are told, has been quite notorious for its Anti-Slavery character, but between Orthodox Quakerism and Polities, its abolitionist paper, has been nearly starved out. There remains, however, an honest anti-slavery sentiment in the form of Free Soil, that is set to do its utmost to denounce Slavery, and then there are some who its men are abolitionists—as Free Soilers, only anti-slavery men.

We dined at the house of Mr. H—, who had been a Virginia Slaveholder,—had some years ago sold his slaves, and moved into Ohio, and was acting upon the principle, that whatever he had received from the sale of slaves, should be faithfully returned, for their benefit, to the Anti-Slavery cause. He said he was an old man now, and his deepest regret was, that he lived so long without reflection. The first thought, he said, upon the character of Slavery, changed his whole course of action, and from that time to this, his life had been one of reflection and change. He said his anti-slavery was often the source of great grief to him, and our meeting had wronged him the would-be-forgotten acts of cruelty that he had so often witnessed toward the poor slave. It required, he said, no stretch of credulity in him or any other man who had lived in Slavery, with any moral vision, to believe Mrs. Stowe's Uncle Tom, while the precedent of such facts as the following, among many others exist.

He told us he was one day standing among a company of slaves, when the master observed that a pair of bars were down, leading, perhaps, into some grain—Tom said he, how came those bars down? Ned left them down, that's the how,—replied Tom. For that insolence was tied to a tree near by, and in presence of our friend, whipped till the blood ran down his naked, quivering flesh some distance from his feet.

In Hinkley, Brunswick, Weymouth, Bennett's Corners and other places, I held nine of the best attended and most exciting meetings I ever held in that section. The meeting at Weymouth was almost a marvel. It was held in the Hall or Academy of the Rev. Mr. Seymour, (Presbyterian) who freely gave his Hall, and exerting himself to the utmost to find sitting or standing room for the very large numbers in attendance. I never saw a place more crowded or more attentive.

Mr. Seymour spoke at the close, vindicating himself from the charge which he was prevalent throughout the country that he was pro-slavery, &c. He claimed to be ahead even of the abolitionists, and charged them with not advancing with sufficient rapidity. *This was new.*

Mr. Seymour I should suppose to be intensely orthodox in his religious views, yet sympathizing with the suffering masses most fervently. The meeting produced a deep feeling in the community, and sorry was it that I could neither stay longer or return at that time. At these meetings, a good number of new subscribers for the Bugle was obtained, all paying in advance. This Fall must add at least four hundred new subscribers to a place of safety.—*Del. Co. Rep.*

"He that saith he loves God and hates his brother, is a liar and the truth is not in him." "A new commandment give I unto you, that ye love one another."

On Monday, we attended the First-of-August celebration of the colored people in a grove, near Mount Pleasant. The day was very showery, and many who came to attend the meeting, did not go into the grove. The gathering, however, was large and intelligent. The long and imposing procession of carriages, from Mount Pleasant to the grove,

about a mile, was led by a Band, who did credit to themselves in the fine and appropriate selection, as well as the correct and tasteful execution of their music. Mr. Walker, the Presiding officer, who has spent two years in Liberia, said, in his opening remarks, which were eloquent and racy, "Our enemies, doubtless, are rejoicing that the Niggers are getting such a ducking. No matter. Some of them think it necessary to purification *anyhow*, and we shall not be frightened from our great purpose by a few drops of rain." And true enough, they took with infinite coolness and serenity, a baptism, equal in quantity if not quality, to the Prophetic healing process in Jordan. Mr. Palmer, of Flushing, who has recently visited the West Indies, gave a brief but most interesting account of British Emancipation, in which he gave, as one of the reasons of the failure of crops after slavery was abolished, that the women and children whose blood and tears and toil, had watered and cultivated the soil, were moved into higher occupations and schools.

Mr. Walker thought no true philanthropist would weigh柯柯 the cost of such a sacrifice as husband and wife do solemnly enter into that relation with the determination to fulfill the duties and obligations which that relation involves.

Having submitted to the legal requirements of the State, we affix our signatures to this statement, that all who are concerned may have evidence of our relations and purposes.

HENRY HOGUE.
LETITIA J. DUNHAM."

After a few remarks to the parties, and the audience, the meeting adjourned with the blessings and good wishes of all upon and for the young couple. They are both devoted friends of the downtown. May their lives be useful and happy.

Never did the cause seem more promising—Everywhere there is a great awakening on the temperance question. May the infernal traffic soon be prohibited. Many of the friends of the slave who have been in the habit of attending the anniversary, think they will not be present this year. They fear it must be too great a burden to the Salem friends to sustain so many meetings. But their hearts will be there. Yours, W.

A WISE MAN'S ANSWER

The following letter has been presented to Congress with papers connected with the Mexican boundary question. Dr. Webb, its author, was connected with that commission. The letter is an answer to a challenge to fight a duel by Col. Graham who also belonged to the said company. We copy from the N. Y. Times.

IN QUARTERS AT SANTA CRUZ, Sept. 26, 1851.—Sir: Your very obliging letter, duly handed to me by your Secretary, Mr. Lawson, I deferred replying to it immediately, that I might not again be charged with acting under the influence of passion. Having now enjoyed a night of calm repose by which I feel greatly refreshed, and for which I am thankful to my Creator, I send you the following answer.

If in my ignorance of military matters, with which you have frequently taken occasion to charge me, and to which I have always plied my guilty, I do not err in constraining what you mean by the expression "too settle the matter according to the rules of honor," you propose an appeal to what is generally known as the duelists' code; the *ultima ratio* of which is to take the field and endeavor to blow another's brains out, or tripplione another for life. If I am correct in my construction, the course which I may now or hereafter adopt in relation to your challenge, will be regulated by what I deem my duty, to my God, my country, my friends, and at this time, to the Boundary Commission. At present it is sufficient for me to refer to the last—Where I only amenable to the laws and regulations established for the government of the army, I might perhaps be compelled to yield to your demands, but on such an occasion as this, place them at open defiance, with the example now set me by a veteran in the service. Or were I here simply under "instructions from the President of the United States" or the department of the Interior, I might possibly, for solid reasons, fling them to wind or trample them under foot, considering the course proposed by one who professes a sacred regard for instructions, and a rigid and implicit obedience of them. But I am here in accordance with obligations I some time since entered into, to discharge certain duties in this commission. The principles of strict honor—that honor which every man, regardless of his rank, and every man, in his right mind, pledges, call me that will I have discharged the duties incumbent on me by my obligations, or am relieved from them, my time is not my own to trifling with, or use in any manner which may interfere with those duties. Therefore, until such period, as have abridged to me, I cannot any further entertain the proposition sent me.

I beg leave, however, to say that I shall always be ready to receive any apology which you may be disposed to make for the false accusation repeated so utterly against me in my tent, at the interview to which you refer.

I am, sir, with all due respect, yours, &c., THOMAS H. WEBB, Brevet Lieut. Col. J. D. GRAHAM, &c., &c.

BLOODHOUNDS.

EZRA. A son of Mr. Ryan, aged 15 years, at Elizabethtown, Ky., was shockingly mangled, on the 29th ult., by four bloodhounds, which were kept for hunting fugitives.

The above item of southern news calls up something more than a feeling of pity for the poor lad who was shockingly mangled. It impels us to consider how the Anglo-Saxons of Kentucky stand morally and socially, in comparison with other States peopled by the same race. The use of bloodhounds, in any way, indicates states of exaggerated brutality. Brutes so bloodthirsty can only be the instrument of callous bloodthirsty men. When they are cherished by a whole community, as the conservators of a social institution, savage ferocity may be regarded as one of the prominent traits of the community.

Five hundred years ago, our ancestors, in England, and their equals with bloodhounds—Fugitives from their country, were chased by these treacherous animals, until they were torn down and slain. But five hundred years ago, the Anglo-Normans were ignorant, rude, ferocious, revengeful, and cruel, as a matter of course. They did not know how to read or write. Their swords were their pens, and the blood of their enemies was the only liquid with which they could make their signs' manual. They were educated to be cruel, because all the circumstances of their warlike lives were calculated to stain the hand and the heart. The light of knowledge, in the form of schools, pulpits, and printing presses, had not dawned upon them. If they signed by their hands, they did not sin against knowledge—they did not make a mockery of their own theories of society, nor did they sin against their own consciences.

But in Kentucky, where they keep packs of bloodhounds to hunt fugitive slaves, the "Declaration of American Independence" has been declared by everybody, but slaves at least once a year, clergymen preach the gospel of love at least once a week, and the press scatters abroad its coruscations of republican light every day.

The Kentuckian possess all the material and social advantages of five hundred years' progress, and yet are more brutal and ferocious than their ancestors five hundred years ago.

The cause of this melancholy condition of public morals, in Kentucky and other Southern States, is referable to a cause, more dehumanizing and brutalizing than war, or ignorance. We mean slavery. While it remains in one State of the Union, civilization and virtue will strive in vain to find a local habitation in that State.—*Mass. Spy.*

WHO CATCHES SLAVES AT THE SOUTH.—"A Southerner in the *National Era*, says—'In a slave State—he is ever so low in society—if he catches a slave, he will sell him to a Northern master, and a man would degrade himself in the eyes of any Southern community, who would do so. A low officer, like the Marshal of the Eastern District of Pennsylvania, whom slave-holders could hire in a Free State, to restore their slaves to them is about the sort of cattle they would like.' The Maryland newspapers are just now puffing Marshal Wynkoop for his foresight in driving with the colored men *fisher swag* in a private carriage, to a place of safety.—*Del. Co. Rep.*

Parson Brownlow, the fighting preacher, in his last paper, accepts a challenge to fight a brother editor, and names the time, place and weapons as follows:

"We select a *hog pen*, immediately after a *hard rain*, and *dungforks* as the weapons—and whoever lifts the other out, is to be the acknowledged victor."

I must mention one incident connected with one of our meetings, that at Hogue's School House, on Sunday evening. There were present quite a number of our friends from a distance, and the house was crowded. At the close of the lecture, I was requested to announce that two of our young friends would unite in the bonds of matrimony. It was

THE ANTI-SLAVERY BUGLE.

News of the Week.

ITEMS.

The Hemp Crop of Kentucky is coming in well—Miss Ann Parry has been appointed Post Mistress at Rock, Lancaster Co., Pa.—Postage between the U. S. and Bremen has been reduced from twenty cents, to one half that sum.

Believing marriage to be natural and honorable, an outgoing and necessity of our being, to be consummated between one man and one woman alone; drawn together by the power of Love, under the control of enlightened Reason, and perpetuated by External Fidelity.

And believing, after mature thought, that we, Henry, Letitia, and Letitia J. Dunham are fitted to promote such others' happiness as husband and wife, do solemnly enter into that relation with the determination to fulfill the duties and obligations which that relation involves.

Having submitted to the legal requirements of the State, we affix our signatures to this statement, that all who are concerned may have evidence of our relations and purposes.

HENRY HOGUE.
LETITIA J. DUNHAM."

After a few remarks to the parties, and the audience, the meeting adjourned with the blessings and good wishes of all upon and for the young couple. They are both devoted friends of the downtown. May their lives be useful and happy.

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JOSEPHINE S. GRIFFING.

MR. AND MRS. GRIFFING made a hurried tour into Harrison, Belmont and Jefferson counties. Our readers will perceive with interest Mrs. Griffing's interesting letter this week. We regret that their tour was so brief, and that they did not remain longer, to give us a more extended account of their tour.

ANTI-SLAVERY LECTURES.

JOSEPHINE AND CHARLES GRIFFING, and PARKER PILLSBURY, Agents of the American Anti-Slavery Society, will lecture on their route to Green Plain and Indiana, as follows:

In New Haven, Tuesday Evening, Sept. 1st.

Leedsburg, Friday Evening, Sept. 2d.

Deerfield, Sunday, [all day] Sept. 4th.

Simsbury, Monday Evening, Sept. 5th.

Water Cure, Granville, Licking Co., Sept. 7th.

And reaching Green Plain on Saturday, Sept. 10th.

Arrangements for future operations, will be made with friends at the meeting.

P.

SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at SYRACUSE, N. Y., in Wieting's Hall, on THURSDAY and FRIDAY, Sept. 29th and 30th, 1851. As this is designed for the special accommodation of our Western constituents, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of the duelists' code; the *ultimo ratio* of which is to take the field and endeavor to blow another's brains out, or tripplione another for life. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M.

In behalf of the Executive Committee,

WM. LLOYD GARRISON, President.

EDMOND QUINCY, ¹ Secretary.

SYDNEY H. GAY, ² Secretary.

NOTICE.

Green Plain Annual Meeting of Progressive Friends will be held at Green Plain, Clark Co., O., the second seventh day in the 10th mo, 1851.

Friends here will be pleased to have the company of all who feel an interest in the movement.

THE COMMITTEE.

PROGRESSIVE FRIENDS.

The Ohio Yearly meeting of Progressive Friends will be held at Union Columbian, County Ohio—Commencing on Saturday the 24th of the Ninth month 1851. All interested in the promotion of practical religion and human progression are invited to attend and participate in its deliberations.

APPOINTMENTS FOR SAMUEL LEWIS.

Mr. Lewis will speak in

New Lisbon, Monday, August 29th.

Canfield, Mahoning co., Tuesday, Aug. 30th.

Warren, Trumbull co., Wednesday, Aug. 31st.

Jefferson, Ashland co., Thursday, Sept. 1st.

Painsville, Lake co., Friday, Sept. 2d.

Chardon, Geauga co., Saturday, Sept. 3d.

Ravenna, Portage county, Monday, Sept. 5th.

John Johnson, Salem,

1,00-405

William Merle, Meredith mill,

1,50-459

THE ANTI-SLAVERY BUGLE.

Miscellaneous.

From the New York Tribune.

LIFE AT THE FIVE POINTS.

THE TWO-PENNY MARRIAGE.

'Mr. Pease, we want to be married! Want to be married—what for?' 'Why you see, we don't think it is right for us to be living together this way any longer, and we have been talking over the matter to-day and you see—'

'Yes, yes, I see you have been talking over the matter over the bottle and have come to a sort of drunken conclusion, I suppose.' When you get married you will both report of it, probably.'

'No, sir, we are not very drunk now, nor so drunk but what we can think, and we don't think we are doing right—we are not doing as we were brought up to do by pious parents. We have been reading about good things you have done for such poor outcasts as we are and we want you to try and do something for us.'

'Read! Can you read? Do you read the Bible?' 'Well not much lately, but we read the newspapers and sometimes we read something good in them. How can we read the Bible when we are drunk?'

'Do you think getting married will keep you from getting drunk?'

'Yes for we are going to take the pledge too and shall it keep it upon that.'

'Suppose you take the pledge and try that first, and if you can keep it till you can wash some of the dirt away, and get some clothes on, then I will marry you.'

'Not that won't do. I shall get to thinking what a poor dirty, miserable wretch I am, and how I am living with this woman, who is not a bad woman by nature, and then I will drink, and then she will drink—oh, cursed rum!—and what is to prevent us? But if we were married, my wife, yes, Mr. Pease, my wife would say, "Thomas'—she would not say "Tom"—you dirty brute, don't be tempted; but we might be somebody yet—somebody that our own mother would not be ashamed of.'

Here the woman, who had been silent and rather moody, burst into a violent flood of tears, crying "Mother, mother, I know not whether she is alive or not, and dare not inquire; but if we were married and reformed, I would make her happy once more."

"I could no longer stand the appeal," said Mr. P., "and determined to give them a trial. I have married a good many poor, wretched-looking couples, but none that looked quite so much as this. The man was tall, thin, and gaunt, without color or vigor, with long hair and beard, dressed with dirt, and was by trade a brick-layer, one of the best in the city. She wore the last remains of a silk bonnet, and something that might pass for shoes and an old, very old dress, once a rich merino, apparently without any under garments.'

"And your name is Thomas—Thomas what?"

"Elting, sir, Thomas Elting, a good, true name and true name, that is, shall be, if you marry us."

"Are you? There, Mag, I told you so."

"Don't call me Mag. If I am going to be married, I will be called by my right name, the one my mother gave me."

"Not Mag. Well I never new that."

"Now Thomas hold your tongue, you talk too much. What is your name?"

"Matilda. Must I tell the other? Yes, I will, and I never will disgrace it. I don't think I should ever be bold as bad if had kept it. That bad woman, who first took me to ruin, made me take a false name. It is a bad thing for a man to give up his name, unless for that of a good husband."

Matilda Fruley. Nobody knows me by that name in this bad city.'

"Very well, Matilda and Thomas, take each other by the right hand, and look at me, for I am now going to unite you in the holy bonds of marriage by God's ordinance. Do you think you are sufficiently sober to comprehend its solemnity?"

"Yes, sir."

"Marriage being one of God's holy ordinances, cannot be kept in sin, misery, filth and drunkenness. Thomas, will you take Matilda to be your lawful, true, wedded wife?"

"Yes, sir."

"You promise that you will live with her, in sickness as well as health, and nourish, protect and comfort her as your true and faithful wife; that you will be to her a true and faithful husband; that you will not get drunk, and will clothe yourself and keep clean?"

"So I will."

"Never mind answering until I get through.—You promise to abstain totally from every kind of drink that intoxicates, and treat this woman kindly, affectionately, and love her as a husband should love his wedded wife. Now all of this, will you, here before as the servant of the Most High—here in the sight of God in Heaven, most faithfully promise, if I give you this woman to be your wedded wife?"

"Yes, sir."

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